

## Muslim Women's Views on Lifelong Learning: The Example of the Eden Girls' School of London

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### *Abstract*

Through the research data gathered in November 2018 in Eden Girls' School of London, the role and position of women are presented in terms of time and circumstances in the Muslim community. It presents the profile of female education and its disadvantageous or advantageous position within the Islamic community and especially in education. It also presents its place in education with regard to men and consequently in the labor market and consequently in society. In this research we will try to look at the different and varied cases of the influence of Islamic law and traditions on the participation of women in education. We will see whether the principles of Islamic law are felt to be relevant and whether they affect negatively or positively the education and training of women as well as the relationship of Muslim women with lifelong learning around the world in Muslim and non-Muslim countries.

**Keywords:** Muslim women, lifelong education, participation, Islam, feminization, society.

### 1. Theoretical background

Education has always given battles with traditions, customs and culture and is trying to create some progressive reforms. The struggle of the feminist Muslim movement is enormous, arguing that the way women can enter life-long learning and the highest is the position of women in religion (Ong, 2006). For hundreds of years, women have been excluded from the Jamaican, although for them it has been a passage for social transformation, public relations and spiritual and psychic communication and integration. In the mosque, women study the scriptures and gain experience and knowledge, getting closer to their redemption and regeneration. In many cases in the mosque, men hold senior leadership positions and guide and direct the education of women based on patriarchal traditions and separate levels of education based on gender segregation (Aggarwal & Aggarwal, 1994).

Until 1990, women's education was very limited. Usually, home schooling was followed where girls and women had their own teacher or teacher and always under the supervision of an elderly person in the family. Since 1990, women's education within the mosque has become more prominent or as extra education. But not all parents with this influence agreed. Others again felt more secure to send their girls to the mosque to be educated and their reputation was protected in this way. The falsification of the scriptures, the conservative and backward ideologies and the beliefs of some communities and part of the supporters of the patriarchal,

ecumenical society have for many decades affected the introduction and advancement of women in education. The benefits of woman’s education over the years and the influence of Western modernism have provoked and shaken the patriarchal male-dominated monopoly (Xu & Jaschok, 2009).

Women’s education at a global level is clearly starting in the 19<sup>th</sup> century. In many countries, girls or women did not belong to state education, but their education was made at home, with various teachers coming home, in monasteries or more often than girls’ mothers themselves. All this until the 18<sup>th</sup> century. Since the 19<sup>th</sup> century with the advent of enlightenment, there has been a tendency and effort to develop social progress. The various views of philosophers and researchers have reinforced the importance and necessity of integrating women’s education into the new enlightening progressive society. The indication of the necessity of women’s education was also the result of the industrial revolution and the turbulent economic changes, as well as the changes and reforms in national and political fields. Since then, there have been different fields of activity and education based on gender. That is why this refers to “raising” girls and “educating” boys.

In 1834, women were first elected and allowed to participate in state education. Nevertheless, the education of girls/women was mainly related to the role of woman in family as a husband, as a mother, or as a housekeeper. The courses were more moral and social in nature and always aimed at women being trained to contribute to their family. For this reason, for example, gymnastics lesson was replaced by sewing. In general, women were considered to be weaker in spirit (Ziogou-Karrastergiou & Dalakoura, 2006).

Although basic education and attendance at elementary school was mandatory, we observe around 1879 that 93% of the female population in many regions is illiterate, they are not literate or literate at all. The female population deals with agricultural work or is sent to wealthy families in major cities to work as maids. Instead, boys are educated in a rather satisfactory system, where they prepare them with the necessary skills and knowledge for their professional and future lives (Ziogou-Karastergiou & Dalakoura, 2006).

But with the passage of the 19<sup>th</sup> century, there is a strong action and participation of women in education, resulting in the creation of excellent scientists in all fields. Although women’s participation in education grew, inequalities persist and there is a selective process in many areas that broadens these differences. The multiple obligations of women, and especially family, continue to impede their education and training.

## 2. Method

### 2.1 Empirical research

In this case study the quantitative survey with questionnaire was used. Population is the entire Walthamstow Muslim community in North London, where the Eden Girls’ School Muslim School is established and operates. The sample were individuals selected by the Islamic community, randomly, mainly from school (the Islamic school of girls), a large percentage of teachers, as well as parents of pupils or relatives who wanted to participate and answer the questionnaire.

This research is interesting because our issue of women in Islamic law education is particularly sensitive. It examines and presents particular information about the position of woman in Islamic law, inside and outside the Islamic communities. With the rise of Islam, the position of the woman changes, and while, over the years, at the time of globalization and the improvement and progress of social cohesion, improvement is expected and women’s rights and status are surprised by the phases and contradictions in this piece. Islamic fundamentalism and

the insistence on maintaining a patriarchal society within the Islamic community help to maintain inequalities between men and women. On the other hand, this research shows how important it can be to increase the woman's strength by educating and training her. Also, through research, behaviors, actions, education change according to nationality, age, economic flexibility and level as well as the educational level and place of residence.

We are called upon to investigate important and essential questions such as:

- What was and is the education of women in the Islamic world?
- What is the participation of women in lifelong learning in Islamic law?
- What is the position of the woman in Islam?
- What are the reasons for women's education?
- What are the reasons for women's participation in education?

As well as more general issues such as:

- Views on the education and training of women in Islamic law.
- Qur'an and education / education of women.
- Movements and actions of various organizations, communities, governments to improve and enhance the participation of women in education.

In addition to these research questions and placements, there will certainly be new questions and information that will probably answer some of the already new searches and queries.

## *2.2 Explanation of measurement techniques and results*

The aims of the survey are the following:

- Inspire Islamic ideology and obtain true information about the views and attitudes of Muslims about women's participation in education, training and lifelong learning.
- Understand why women are or are not involved in basic formal, non-formal or informal learning.

For our research, we use a descriptive and inductive analysis to see if participants' statements differ relative to the demographic characteristics of the individuals who participated in the survey. In the descriptive survey we will present the frequency ratios for the variable variables, while for the Likert grading variables, apart from the frequencies and the percentages and averages and the standard deviations.

Initially, in order to perform the inductive analysis, we must check whether the values of the variables follow the normal distribution to decide whether to use parametric or non-parametric criteria respectively. We do this with the Kolmogorov-Smirnov statistical criterion (Field, 2009, Howell, 2007).

The statistical criteria in the inductive analysis and statistical data we use are as follows (Green & Salkind, 2003):

- (a) If the independent variable and the dependent are categorical we used the statistical criterion  $\chi^2$ .
- (b) If the independent variable was categorical with two classes (e.g. gender), and the dependent variable, Likert grading, because the data of our variables did not follow a normal distribution, we used the non-parametric Mann-Whitney criterion.
- (c) In the case where the independent variable was categorical with more than two categories (e.g. Age) and the dependent Likert grading scale, then the non-parametric criterion Kruskal-Wallis was used for the same reason.

### **2.3 Results**

This section attempts to describe our final sample. According to data from the statistical analysis, the sample of the 142 participants in the Islamic community for the questionnaire consists of 15-20 age group with 6.3%, 20-29 years old with 12.7%, aged 30-39 with 38.7% and 40-49 years old with 42.3%.

According to data from the statistical analysis, the sample of the 142 participants in the Islamic community consists of people of different nationality. More specifically, our sample consists of 48 people from Pakistan with 33.8%, 31 from Algeria (21.8%), 21 from India (14.8%), 20 from Africa (14.1%), 10 people from Afghanistan (7.0%), and 11 from Bangladesh (7.7%).

Our sample consists of 2 people who graduated from the primary school with a percentage of 1.4%, from 30 people who graduated from gymnasium with 21.1%, from 11 people who graduated from the college or a technical school with 7.7%, from 50 graduated from higher education with 35.2%, and finally 49 people where they completed postgraduate studies with 34.5%. From the sample of 142 Islamic community participants for the questionnaire are people with different professional status. More specifically, our sample consists of 9 pupils with 6.3%, from 18 unemployed with 14.8%, 21 from occasional employment and 65.5%, and from 93 full-time 99.3%.

Our sample consists of 7 people dealing with administration and secretarial support, with 4.9%, 2 waiters (1.4%), 1 person dealing with custody and supervision of children (0.7%), with 2 people in handling computers with 1.4%, with 2% who are involved in constructions and repairs with 1.4%, with 2 persons who are sales and customer service with 1.4%, 60 are teachers with 42.3%, with 7 persons are doctors, fibers or nurses with 4.9%, with 6 people dealing with households with percentage 4.2%, with 7 people working in municipalities or other local administrations in percentage 4.9%, with 8 people involved in business administration with a percentage of 5.6%, with two people who are still pupils/students with percentage 1.4%.

The sample consists of people with different experience and participation in a non-school training program. More specifically, our sample consists of 88 people who have not attended a 62% school-leaving program, of 53 people who have attended a 37.3% out of school program, and those who did not answer the question and we do not know the real answer.

The following is a descriptive analysis of the data, resulting from respondents' answers. In particular, according to data from the statistical analysis of the data, it appears that from the sample of 142 participants in the Islamic community for the questionnaire the people who fully agree with question 1 and constitute the majority, that in any case the education of women is necessary to improve their standard of living, is about 56%, while it impresses that there is not one of the respondents to disagree, while about 44% neither agree nor disagree, considering that there may be issues instead of related or other areas that may affect the standard of living of women or the self-evident answer to the benefits of women's education and training.

While there is a significant percentage of about 17.2% who fully agrees to the importance of women's education and whether mothers can positively affect their children's life. That education can help women manage their daily lives better, in question 8, a large percentage totally agrees and is the overwhelming majority of about 64% of the participants, while about 8.5% agree and disagree with this view, while there is a significant percentage of about 27.5% who absolutely disagrees suggesting that women do not or do not feel necessary and that education cannot help women better manage their daily lives.

In the opinion of respondents in question 9, women's education is necessary because they create better employment conditions for them, with an average percentage agreeing totally or fairly and accounting for around 39% of the participants, while about 57% agree neither disagrees with this view, which suggests that there may be other, more important factors that affect

women's employability, such as time, family, etc., while there is a very small percentage of about 4% who disagree strongly as this is not the case or there are perhaps other important factors that affect the woman's employability, such as time, family, etc.

Women's education is necessary for the questioned audience in question 10 because it makes them more active members in their community, with a large percentage agreeing totally or quite and is about 66% of the participants, while about 28% does not agree or disagree with this view, which suggests that there may be other more important factors that make them more active members in their community, while there is a very small percentage of about 6% who absolutely disagrees suggesting that this is not the case and that education women are not needed because they make them more active members in their community.

Based on the results of the answers to question 11, women's education is necessary because they make them more active members of society, a large percentage of them agree totally or fairly and is about 70% of the participants, while about 25% agree or disagree with this view suggesting that there are perhaps other more important factors that make them more active members of society, while there is a very small percentage of about 35% who absolutely disagrees, suggesting that this is not the case and that education of women is not necessary because it makes them more active members in their community.

The lack of women's education, in the opinion of respondents, negatively affects the course of their children in society, with a large percentage totally agreeing to about 53.5% of the participants, while about 15% agree neither disagree with this view, obviously because they may have a totally different view or believe that women's lack of education may not adversely affect their children's course in society but depends on situations or conditions while there is a significant proportion of about 32.5% suggests that women's lack of education does not adversely affect their children's course in society.

Among respondents to question 13 on "My everyday life is so difficult that I do not have the luxury of thinking about women's education", a large percentage totally disagrees with about 82% of the participants and is the overwhelming majority, indicating their interest for women's participation in education, with about 11% agreeing or disagreeing with this view, obviously because they may have a totally different view, while there is a significant proportion of about 7.7% who fully agrees that the absence of their personal time or interest to the education and training of women.

Then we follow the inductive analysis of our research data to identify statistically significant differences in age. Concerning the question "You observed an out-of-school education program" seems to agree and respond positively (58.2%) to the highest percentage of people aged 30-39 compared to those aged 15-19 (44.4%) who also responded positively, with even fewer percentages in the 20-29 age group and with the lowest rate responding favorably to those aged 40-49 years,  $\chi^2(1)= 19.796$ ,  $p=.000$ .

The question "The desks are for children, so the big ones do not have any work with them" seems to disagree and respond negatively (1.11) to the larger percentage of 20-29 year olds, as well as all other age categories where they also disagree, with corresponding amounts (1.49), 30-39 years (1.58), and 15-19 years (2.60),  $H(3)=11.223$ ,  $p=.011$ .

In the question "If a person wants to be successful he should constantly improve his knowledge and skills" seems to agree and respond positively (4.72) to the highest percentage of people aged 40-49 as well as all other age groups where they also agree with corresponding percentages by age, 20-29 years old (4.28), 15-19 years (4.22), and 30-39 years old (3.96),  $H(3)=41.662$ ,  $p = .000$ .

In the question "Only if the employer insists, then the employee has to take part in a training program" seems to disagree and respond negatively (2.94) to the largest proportion of 20-

29 year olds as well as all other age categories also disagree, with corresponding percentages by age, 15-19 years old (2.44), 40-49 years old (2.33), while the 30-39 age group shows neither agree nor disagree with (3.11),  $H(3)=15.762$ ,  $p = .001$ .

On the question “I know my job very well and I do not need anyone to tell me what to do” seems to disagree and respond negatively (2.96), the majority of people aged 30-39 disagree with this proposal similar to the other age categories, the same category of persons 20-29 years old (2.89), while the 40-49 age group shows neither agree nor disagree with (2.43) other than the age of individuals 15-19 years where neither disagree nor agree with this proposal, with (3.0),  $H(3)=9.374$ ,  $p = .025$ .

In the question “Adult education costs expensive and are not times for such” seems to agree and respond negatively (2.67), most of the 30-39 age group disagree enough with this proposal, the age group 15-19 years old also seems to disagree with (2.56) similar to another category of 20-29 year olds (2.00) who disagrees quite or altogether, contrary to the age of 40-49 years of age where it seems neither disagree nor are they consistent with this proposition, with (3.07),  $H(3)=29.722$ ,  $p = .000$ .

To the question “If someone was not a good pupil, it is natural to be afraid that he will not succeed in adult education” they seem to disagree and respond negatively (1.89) to the majority of 15-19 year olds to disagree strongly with this proposal, the 20-29 age group also seems to disagree strongly with (1.44) similar to another category of 40-49 year olds (1.35) who disagree quite or completely, similar to the age group of people aged 30-39, where they seem to disagree enough with this particular case with (1.35),  $H(3)=12.250$ ,  $p = .007$ .

In the question “People’s participation in adult education is a good example for their children” they seem to disagree and respond negatively (2.56), with the majority of 20-29-year-olds disagreeing with this proposal, the category of people aged 30-39 also seems to disagree quite well with (2.36) similar to another category of people 15-19 years old (2.00) who disagree quite or completely, while the age group of people from 40-49 years seems neither to disagree nor to agree with this proposal, with (1.35),  $H(3)=30.242$ ,  $p = .000$ .

In the question “Women should be involved in any form of education”, the analysis is based on [K] Kruskal-Wallis and appears to disagree and respond negatively (2.83) to the majority of 20-29 years old, as well as all other age categories, where they also disagreed, with corresponding percentages by age, 15-19 years old (2.33), 30-39 years old (2.22), while people aged 15-19, responded positively and agree totally or quite with a percentage of 4.45,  $H(3)=66.800$ ,  $p = .000$ .

The question “Women and men should be taught in the same way and gravity” appears to disagree and respond negatively (2.83) to the largest proportion of 20-29 year olds as well as all other age categories where they also disagree, with corresponding percentages by age, 15-19 years old (2.33), 30-39 years old (2.22), while people aged 40-49 responded positively and agree totally or quite with a rate of 4.45,  $H(3)=24.644$ ,  $p = .000$ .

In the question “I find it less necessary to train and educate women” seems to disagree and respond negatively (2.11) to the largest proportion of 20-29-year-olds as well as all other age groups where they also disagree (1.89), 30-39 years old (1.51), and 40-49 year olds responded negatively and totally or quite disagree with a rate of 1.32,  $H(3)=13.472$ ,  $p = .004$ .

In the question “Education and education is more important to men than to women” seems to disagree and respond negatively (2.78) to the highest percentage of 15-19 year olds as well as all other age categories also disagree with corresponding percentages by age, 30-39 years old (1.72), 20-29 years old (1.45), and also people aged 40-49, also responded negatively and disagree totally or quite with a rate of (1.08),  $H(3)=19.627$ ,  $p = .004$ .

The question “Women should have equal opportunities like men” appears to be totally in agreement and responded very positively (5.0) to the largest proportion of 15-19 year olds as well as all other age categories, where also (4.94), 30-39 years (4.72), and 40-49 year olds also responded positively and agree totally or quite with 4.56,  $H(3)=11.455$ ,  $p = .010$ .

The question “Men and women should be taught the same subjects/courses and in the same way” appears to be totally in agreement and responded very positively (4.89) to the highest percentage of 15-19 year olds, as well as all other age categories where they also agree totally with corresponding rates by age, 40-49 years (4.87), 20-29 years (4.56), and also those aged 30-39, also responded positively and agree totally or quite with a rate 4.42,  $H(3)=23.315$ ,  $p = .000$ .

In the question “Learning helps women to be confident” seems to agree perfectly and responded very positively (4.77) to the highest percentage of 40-49 year olds as well as all other age categories where they also totally agree with (4.22), while those aged 30-39 years with (3.94) show neither agree nor disagree, as well as those aged 20-29 years old, that show neither agree nor disagree with a rate of 3.49,  $H(3)=55.655$ ,  $p = .000$ .

The question “The participation of women in education is not a personal affair and should concern the whole of society” seems to fully agree and responded very positively (4.07), the highest percentage of 30-39 year olds and all other age categories with corresponding percentages per age show neither agree nor disagree, with those aged 20-29 years old (3.72), while those aged 15-19 with (3.44), as well as people aged 40-49, showing neither agree nor disagree with a rate of 3.29,  $H(3)=18.654$ ,  $p = .000$ .

In the question “The lack of education of women adversely affects the course of their children in society” seems to be completely in agreement and responded very positively (4.44), the highest percentage of 15-19 years old as well as all other age categories with corresponding rates by age not agreeing or disagreeing, with those aged 40-49 years (4.22), while those aged 40-49 with (2.64) disagree quite well, as well as people aged 30-39, who seem to disagree quite or completely with a rate of 2.44 ,  $H(3)=47.198$ ,  $p = .000$ .

In the question “The family must motivate women to be educated” the analysis is done by the Kruskal-Wallis criterion and seems to be totally in agreement and responded very positively (4.67) to the largest proportion of 20-29 year olds as well another age category with those aged 30-39 years (4.38), while people aged 40-49 years with (3.53) seem neither to disagree nor to agree, as well as people aged 15-19 years old, showing the same as 3.0,  $H(3)=39.819$ ,  $p = .000$ .

On the question “Traditions sometimes prevent women from learning” seems to be totally in agreement and responded very positively (4.68) to the highest percentage of people aged 40-49 as well as another age category with those aged 20-29 year-olds (4.56), and those aged 30-39 also seem to agree well with (4.0), and finally, it seems neither to disagree nor to agree with this proposal people aged 15-19 with a rate of 3.22,  $H(3)=51.875$ ,  $p = .000$ .

The question “I’m ashamed to talk about my will to learn” seems to disagree completely and responded negatively (1.71) to the highest percentage of people aged 30-39 as well as another age category with those aged 20-29 (1.67), while they do not agree or disagree with those aged 40-49 with (3.78), as well as those aged 15-19 years with a 3.56,  $H(3)=47.476$ ,  $p = .000$ .

The question “I find it unnecessary for women to be trained” seems to disagree completely and responded negatively (2.62) to the majority of 40-49-year-olds, as well as another age category. The question “The desks are for men, so women do not have any work with them” seems to disagree completely and responded negatively (1.33) to the largest proportion of 20-29-year-olds as well as another age category with people aged 30-39 years (1.25), as well as those aged 40-49 years with (1.17), while we observe that neither agree nor disagree with this proposal people aged 15-19 years with a rate of 3.11,  $H(3)=20.098$ ,  $p = .000$ .

### 3. Discussion

The purpose of this research was to investigate the role of women, their stance, their place and their participation in education and lifelong learning in Islamic law in general. Women have tried and succeeded in overcoming the social stereotypes and conservative role they have attached and gaining a high degree of equality in education. The participants in the questionnaire, having the chance to live and grow up in a country that offers innumerable opportunities and firmly support the female sex, have to succumb to the "competition" of the labor market. This helps all faithful and faithful Islamic communities to follow and watch in "Western Steps" and developments, grab every opportunity given to education and training so that they finally succeed and reach their goal. Social and moral barriers and their identification have helped women, governments and organizations to develop plans and strategies for increased participation and positive thinking and attitudes for women's education.

Over the years some pre-Islamic customs have found room to promote mistaken ideals for women's education (Jawad, 1998). Outmoded customs and cultures that deny women equality and violate their rights have been established in many local Islamic communities and are therefore accepted. It should be noted that many of these species and cultures are not shown or listed in the Qur'an or other Islamic texts within it. After this research, we conclude that Islam is taken into account and is considered the religious-educational-philosophical institution or institute, which is the beginning and main reason of education in many directions, theories and promptings. Islam is helping to establish and secure the participation of women in education, in many places where they refer to the Quran, contrary to the fact that some theorists, researchers, or religious and political leaders tried and tried to alter their interpretation of women's participation in lifelong learning and education in general. This is deduced from the answer given by the sample of research, both men and women, where they do not believe that women's participation in education conflicts with Islamic law and ethos. As a result, women are educated and trained according to the field they choose because of the acceptance of specific moral values, principles and traditions with every right to education as it is stated in the Qur'an.

Many activists and feminists oppose the violation of women's rights and inequalities against them and argue that extreme situations certainly do not resemble the "voice of Islam" (El Solh & Mabro, 1994: 120). Doctor Fatima Nasif (1999), a fairly respected woman, as well as a very remarkable woman, in her personal interview, states: "Yes, there are women rectors and teachers in education in my country, but decisions, important or insignificant what men take to the university" (Goodwin, 1994: 216).

The inequality of the two friends was and is a strong class against Islam, as well as the unequal opportunities between men and women in education in general. For society to progress and evolve politically, economically and socially there must be education. But if more than 50% of the Islamic society is left "unthinkable" and deprived of basic education and knowledge, it is understandable that there are economic, political, racial and social inequalities. Many scholars believe Islam is a brake on women's education. Studies have shown that in many parts of the world such as Africa, Southeast Asia and elsewhere, women's education is of secondary importance, something that is not the case for men. Also, Islamic women seem to be confined enough to study in the home, which makes it impossible for them to be educated, remaining at quite low levels.

We are well aware that education is a saving pillar in Islam, yet the reflection that is lacking in many Islamic communities is clearly overwhelming. For the same fact, and how important it is to educate women in Islam, the Prophet Muhammad revealed in his words, where education is only mandatory, absolutely binding.

All of this, however, is somehow contradicted, at least in our sample in London, where women seek to participate in all kinds of education and men seem to agree perfectly. In placement for reasons of participation in education, women as well as men respond quite positively to the

fact that education is something that they absolutely enjoy, meet their personal aspirations and fulfill their “dreams”. It is their great pleasure to meet new friends and exchange ideas and opinions but also very positive is the attitude that they seek to attend educational programs to escape the problems of everyday life and to get to know people and socialize.

In more than 500 points the Qur'an refers to the uniqueness and importance of education, and according to the Prophet it is the duty of Prophecy to fulfill the transmission of knowledge and wisdom to both men and women. The education of women and their participation in lifelong learning is very important and enormous despite the obstacles that arise, despite extreme and conservative traditions and religious fanaticism. The Islamic community wants to move to another level and increase women's participation in education and supports this effort in phrases mentioned in the Qur'an. Nevertheless, in the more traditional Islamic communities or primarily Islamic countries, this vision is lost, with the violation of the rights of women's participation in education and therefore its exclusion from the labor market.

From the answers of respondents in general by men and women, we see the importance they recognize in women's participation in learning and how essential is the power of educated women to influence their children and thus have a successful life. Therefore, improving the standard of living of women through continuing education, improves the level of family children, improves the level of the family and society in general.

#### 4. Conclusions

- Even the men surveyed express their positive opinion on equality and equal opportunities for women in education and the labor market.
- The guilt that women feel about not provoking and overcoming men, because their position through religion is different and much more limited, is an obstacle to their education and their development as individuals, socially, spiritually and economically.
- There is no question that the power of religion is enormous and directs people and many situations, yet the woman is the victim of oppression and injustice or exclusion of words of religious writings and laws.
- The Qur'an describes equality between women and men in faith, moral and spiritual issues. Women and men have the right to reward and the virtues of a moral and peaceful spiritual life.
- Men's prevalence and favor, old traditions and misogyny feed many believers on writing “malicious” books and articles that violate the rights of Muslim women in education in local, closed and rural societies.
- The less educated population of Islam accepts as something normal the inferiority of the woman and considers the right thing to be that the woman remains in complete ignorance, without education or training and limited in the home and dedicated exclusively to any role within it.
- The most educated Islamic faithful and those in a better economic and social situation adapt and keep up with Islamic feminism, respecting and supporting and promoting women's education and training.
- Extreme situations and the exclusion of women from education and lifelong learning do not represent the “voice of Islam”.

- Nowadays, through research, we see the importance and value of exchanging ideas with others during educational courses and how enjoyable and constructive is the socialization of women through lessons and making new friendships and new acquaintances.
- Young people and residents of the Islamic community, where they have been raised and grown in non-Muslim countries, as in London in our research, are much more liberal and fully support equality in women’s opportunities and the full implementation of their rights not only education, but also in general.
  - Women participating in lifelong learning and trained in general can manage their daily lives and various difficult situations much better.
  - Women and men participating in lifelong learning and trained in general have more self-confidence and feel more “integrated” as personalities.
  - Women and men participating in lifelong learning and trained in general believe that in the future they are an excellent example for their children.
- There seems to be a strong interest in women’s participation in lifelong learning and in programs for general knowledge and further training and acquisition or improvement of skills.
  - Women are now seeking to participate in every kind of education and men seem to agree perfectly.
    - The women of the Islamic community, through our research, clearly state that they seek to be informed and educated in a number of areas that were previously not feasible or permissible, such as arts, singing, dancing, tourism, etc.
    - It is of particular interest to all Muslim community believers to maintain equality and give equal opportunities to women in education.
    - It is also noted that many of the participants in the survey, but also the women of the Islamic community in general, are engaged in the field of education, first aid and household or housekeeping studies, which is not impressive since many believers in the Islamic community they do not want to come into conflict even with the most authoritarian traditions and the position of women in Islamic law.
    - Several efforts are being made even in “Muslim” countries to improve and involve women in lifelong learning and education.

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#### Conflict of interest statement

The authors declare that there is no conflict of interest.

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